

## ROLE OF THE FUNDAMENTAL VALUE PRINCIPLES OF ISLAM IN THE CULTURAL AND CIVILIZATIONAL IDENTITY OF THE KAZAKH PEOPLE

K. A. Zatov, A. K. Adaikhan. A. Zhaxybayeva

### ABSTRACT

The article studies universality and specificity within cultural and civilizational evolution, underscoring their importance in both scientific and philosophical discussions. It investigates the distinct cultural and civilizational traits of Kazakhstan, highlighting historical and cultural dimensions that inform the national mentality, outlook, and spirituality. The paper assesses influence of Islamic civilization on the ethnocultural identity of the Kazakh people, taking into account the interaction of natural, geographical, and social elements throughout history. Its objective is to identify the cultural and social factors that facilitated the spread of Islam within Turkic civilization and the prerequisites for its assimilation. We will analyze the contributions of Kazakh scholars to the progression of Islamic civilization and underscore the significance of Islamic tenets in the historical development of Kazakh culture. The paper discusses the intricate relationship between religion and civilization, as well as culture and religion, which has been a focus of academic inquiry. It stresses the necessity of recognizing the historical development of Kazakh culture and the unique features of various types of civilizations. The study highlights the significance of incorporating the spiritual heritage of earlier periods into the civilizational continuum and examining the effects of modern paradigms on traditional culture. This article explores the fundamental principles of Islamic civilization and examines the role and significance of Islam's core ideas and values in the development of Kazakh culture.

**Key words:** Kazakh, National, Islam, Identity, Religion, Culture, Civilization.

Egyptian University of Islamic Culture  
Nur-Mubarak, Almaty, Kazakhstan

*Author-correspondent:*  
Adaikhan A.K  
[adaikhan89@mail.ru](mailto:adaikhan89@mail.ru)

*Citation:* Zatov K.A.,  
Adaikhan A.K.,  
Zhaxybayeva A. Role of the fundamental value principles of Islam in the cultural and civilizational identity of the Kazakh people // Adam Alemi. – 2026. – Vol. 28. No.1 (107). – P. 137-150

### Исламның іргелі құндылықты принциптерінің қазақ халқының мәдени-өркениеттік бірегейлігінің дамуындағы рөлі

**Аңдатпа.** Мақалада мәдени және өркениеттік даму контексіндегі ерекшеліктердің мағынасы қарастырылады, сондай-ақ олардың ғылыми және философиялық талқылаулардағы маңызы атап өтіледі. Мақалада Қазақстанның мәдени және өркениеттік ерекшеліктері, оның тарихы мен мәдениетіндегі ұлттық сананы, дүниетаным мен рухани құндылықтарды қалыптастырудағы ықпалы талданады. Одан бөлек ислам мәдениетінің қазақ халқының этно-мәдени сәйкестігіне әсері, табиғи, географиялық және әлеуметтік факторлардың ұзақ уақыт бойы өзара байланысы бағаланады. Зерттеудің негізгі мақсаты — исламның түркі өркениетіне таралуына ықпал еткен мәдени және әлеуметтік факторларды анықтау, сондай-ақ оның қоғамға енгізу мүмкіндік тудырған шарттарды зерттеу. Қазақстандық ғалымдардың ислам мәдениетіне қосқан үлесі мен исламдық принциптердің қазақ мәдениетінің тарихи дамуындағы рөлі қарастырылады. Дін мен өркениет, мәдениет пен дін арасындағы күрделі байланыстар ғылыми зерттеу нысаны болғаны айтылған. Қазақ мәдениетінің тарихи дамуын, сондай-ақ әртүрлі өркениетаралық ерекшеліктерді танудың маңызы ерекше атап өтіледі. Зерттеу нәтижесінде өткен дәуірлердің рухани мұрасын қазіргі мәдени контекстке енгізу және жаңа парадигмалардың дәстүрлі мәдениетке әсерін талдау қажеттілігі айтылады. Ұсынылып отырған мақалада ислам өркениетінің тұғырлы қағидаттары талқыланады және исламның іргелі идеялары мен құндылықтарының қазақ мәдениетінің дамуындағы рөлі мен орны зерделенеді.

**Түйін сөздер:** қазақ, ұлт, ислам, бірегейлік, дін, мәдениет, өркениет.

### Роль основных ценностных принципов ислама в развитии культурно-цивилизационной идентичности казахского народа

**Аннотация.** В данной статье рассматриваются концепции универсальности и специфичности в контексте культурно-цивилизационной эволюции, подчеркивается их значение как в научных, так и философских дискуссиях. В статье рассматриваются уникальные культурно-цивилизационные особенности Казахстана, освещаются исторические и культурные аспекты, влияющие на национальный менталитет, мировоззрение и духовность. В статье оценивается влияние исламской цивилизации на этнокультурную идентичность ка-

захского народа с учетом взаимодействия природных, географических и социальных факторов на протяжении всей истории. Цель исследования — выявить культурные и социальные элементы, способствовавшие распространению ислама в тюркской цивилизации, и условия, способствовавшие его интеграции. Мы рассмотрим вклад казахстанских ученых в развитие исламской цивилизации и подчеркнем важную роль исламских принципов в историческом развитии казахской культуры. В статье рассматриваются сложные связи между религией и цивилизацией, а также между культурой и религией, которые стали предметом научных исследований. Подчеркивается важность признания исторической эволюции казахской культуры и отличительных особенностей различных цивилизаций. В исследовании подчеркивается необходимость интеграции духовного наследия предыдущих эпох в цивилизационный континуум и изучения влияния современных парадигм на традиционную культуру. В данной статье рассматриваются фундаментальные принципы исламской цивилизации, а также исследуются роль и значение ключевых идей и ценностей ислама в развитии казахской культуры.

**Ключевые слова:** казах, нация, ислам, идентичность, религия, культура, цивилизация.

### **Introduction**

Modern global dynamics are transforming the interplay between universality and specificity within the cultural and civilizational evolution of diverse societies into a central focus for scientific-theoretical and cultural-philosophical inquiry. Assessing cultural and civilizational distinctiveness of Kazakhstan renders exploration of the civilizational landscape of Kazakh culture, which comprises numerous cultural layers, particularly pertinent. Research indicates that the concepts shaping national mentality, worldview, and spirituality leave their marks on the history. Moreover, they serve as foundational tenets of contemporary national awareness and culture, influencing our perceptions of the world and various phenomena occurring within it. Within ethno-civilizational landscape of modern Kazakhstan, two predominant trends are discernible: first is the convergence of ethnocultures, second reflects their aspiration to maintain their original identities. This, in turn, underscores importance of examining historical context and spiritual priorities of ethnic cultures.

Kazakh culture, evolved within the context of multiple civilizations, has successfully retained its distinctive essence, creatively integrating achievements and values of the civilization with its unique worldview, lifestyle, and traditions. Islamic values significantly influence development of the cultural and civilizational identity of the Kazakh people. This article examines core principles of Islamic civilization, investigates significance and role of the main ideas and values of Islam in shaping Kazakh culture.

### **Rationale, goals and objectives of the topic**

The article studies distinct characteristics and functions of the Islamic civilization in shaping ethnocultural identity of the Kazakh people by examining core and value principles of this civilization, interplay of natural, geographical, and social factors throughout its historical evolution. In line with this objective, the following tasks are set to be accomplished:

- to determine cognitive meaning and scope of the concepts of civilization and civilizational space in the analysis of cultural and social phenomena;
- analyze fundamental values and foundations of Islam and determine their role in shaping this type of civilization;
- Identify cultural and social determinants that played a significant role in the historical proliferation of Islam within the confines of Turkic civilization and elucidate the essential conditions required for the amalgamation of Islam with Turkic civilization;
- Evaluate contributions and significance of academics originating from Kazakhstan and Central Asia in the advancement and dissemination of Islamic civilization;
- To elucidate importance of Islamic principles and perspectives in the historical evolution of Kazakh culture.

### **Methodology**

The article employs systemic-structural, comparative, logical and theoretical, historical methods, as well as diachronic and synchronous analyses. Furthermore, it incorporates viewpoints from both domestic and international scholars to inform the research. Given that the study focuses on a complex, structured system evolving over

time, variety of intricate methods were utilized to analyze socio-cultural phenomena. Specifically, a) comparative-historical analysis was used to enhance representativeness and temporal-spatial clarity of the data; b) historical-origin (historical – genetic) and historical-panoramic analyses provided insights into the historical roots of Kazakh culture and its interactions with other cultures; c) structural-functional research explored the main components of civilization in their interrelations, revealing their systemic nature; d) periodic-retrospective analysis identified the continuity and unique characteristics of civilizational development stages; e) phenomenological and hermeneutic approaches were used to ascertain the essence and significance of cultural and civilizational phenomena, along with their underlying ideas and principles.

### **Main part**

The correlation and engagement between religion and civilization, alongside culture and religion, represents one of the intricate matters that has preoccupied the intellects of numerous scholars and sages since antiquity, inciting considerable contemplation, yet remains insufficiently addressed. The pivotal function of religion in the construction of civilization garnered significant attention from scholars in the 20th century. The esteemed American sociologist P.A. Sorokin elucidates the role and importance of religious values and worldviews in the genesis and evolution of medieval civilizational frameworks, delineating three distinct cultural systems that emerged throughout the historical continuum [1, p. 429-435]. The distinguished English historian A. J. Toynbee, while examining the inception of civilizations through the lens of a «demand-response» paradigm, articulates: «The active response is the insight into the universal unity through the realization of the unity of humanity with the Cosmos and its unity with God» [2, p. 146]. The spiritual dimension influencing trajectory of civilization has also been acknowledged by the German philosopher O. Spengler [3, p. 31]. As per the American political scientist S. Huntington, one of the paramount objective components delineating civilization is religion: Of all the ob-

jective elements defining civilization, the most important, however, is religion». Huntington posits that religion constitutes the foundation of civilizational identity. Despite the relegation of religion to the personal domain, it remains «an important tool for regulating civilizational relations

After independence, scholars focused on nomadic lifestyle and its resultant symbols in elucidating civilizational identity of the Kazakh populace. A.I. Orazbayeva asserts, «it is appropriate to introduce term 'Civilization of Eurasian Steppe Nomads' into categorical apparatus of domestic civilography, since it corresponds to the most important socio-cultural characteristics of traditional Kazakh society, and is effective in further revealing its essence and content», - highlighting [4, p 76]. As A.Kh. Kasymzhanov articulates, the conjunction of the concept of «steppe» with that of «civilization» enriches the geographical framework with historical and cultural significance. Since the emergence of humanity within this spatial domain, individuals have cultivated specific technological advancements, altered and evolved their lifestyles, established behavioral paradigms, and adhered to particular worldviews» [5, p. 133]. In essence, civilization represents the culmination of human endeavors, wherein the «steppe» is transformed into a sophisticated spatial environment. R. Hakim «articulated the economic, cultural, and moral dimensions of the steppe nomadic civilization», as stated in [6, p 88]. E. Omarov claims «structure of Kazakh civilization comprises, as its integral components, steppe, nomadic, urban, riverine, agricultural, and military-democratic civilizations, tracing its origins to the ancient saqa (qasaq) civilization», as asserted in [7, p 31].

Two distinct perspectives have arisen in the exploration of the phenomenon of civilization. In accordance with the first perspective, civilization is regarded as degree of material and social advancement of a society (G. Spencer, G. Child). Proponents of this perspective are distinguished by their prioritization of technical and economic attributes.

The second perspective in civilizational studies concentrates on its meaningful and value-oriented characteristics (O. Spengler, A. Toynbee, N. Danilevsky, P. Sorokin). Advocates of

this perspective are marked by their focus on the implicit, subconscious dimensions of culture.

Concurrently, the emergence and advancement of civilization encompass two intricately linked processes: a) social evolution, which guarantees the survival of humanity as a social entity; b) spiritual evolution, which facilitates the realization of humanity as individuals within the tangible realm. Consequently, the simultaneous material and socio-spiritual coevolution serves as both a necessary and sufficient foundation for the process of civilizationogenesis. Furthermore, within the context of civilizationogenesis, the social potentials inherent in individuals are actualized as spiritual aspirations, culminating in the establishment of spiritual foundations and prerequisites for the development and configuration of both natural and social environments. One of the principal attributes of the emergence of localized civilizations is the universal human spiritual quest, as articulated in K. Jaspers's concept of «zonal time». Analyzing and elucidating emergence of civilization solely through material and economic relationships and factors tends towards a reductive perspective. Although material prerequisites hold significance in the formation of civilization, these prerequisites alone cannot constitute a cohesive system or contribute to systematization. They necessitate an organizational foundation. This organizational principle is manifested as a religious-spiritual or secular ideology.

In the development of civilization, a civilizational concept or a collection of concepts (that is, a concept or collection of concepts that evolves within the profound depths of the cultural and social community that engendered this civilization and subsequently influenced its trajectory) assumes a significant role. Consequently, the natural environment (geographical milieu) and the economic framework are essential, albeit insufficient, prerequisites for the establishment of civilization.

The significant juncture in the annals of human history transpired with the advent and evolution of Islamic civilization. This faith, which emerged on the Arabian Peninsula, instigated profound transformations in the spiritual, political, social, and economic domains, not only within the aforementioned region but also

among the peoples of North Africa, Asia, and Europe, thereby facilitating cultural advancement. Consequently, pertinent inquiry arises: what are the underlying reasons for these transformations, and why do communities that previously adhered to alternative cultural paradigms or frameworks embrace a new faith and amend their spiritual doctrines? One might posit that the new religion and the culture that develops in its wake impose their supremacy upon others. However, it is indisputable that such an assertion is superficial and lacks rigor. Undoubtedly, the political influence exerted by the state endorsing the novel faith may be significant, yet this alone does not constitute a sufficient determinant for the success of proselytism. It would be an understatement to assert that religious beliefs and practices represent the most entrenched aspects of human nature. This is because, despite the rapid transformation of external factors in human existence over brief periods, an individual's spiritual life is governed by imperceptible yet substantial components within the personality's framework.

These elements of significance are regarded as crucial structural units of spiritual temporality and spatiality. In the categorical framework of E. Husserl, they are referred to as «pure essences.» Concepts categorized as «pure essences» are organized according to specific hierarchical structure. Within this hierarchy, one can identify a principal or foundational idea along with its derivative concepts. The principal idea in monotheistic faiths is the notion of the Creator-God, from which all other ideas and concepts are derived.

These concepts should not be construed as product of protracted evolution of ideas that have emerged through quotidian experiences. This is neither a mere collection of indistinct notions within the human psyche nor a systematic evolution. Rather, it represents an individual's endeavor to organize and transform the surrounding world based on these ideas and outcomes of such endeavors.

Islam introduced new meanings and values, principles and ideals into both social and individual life, mobilizing the spiritual and physical capacities of the early Muslim community toward the realization of ambitious historical goals. In doing so, Islam established a coherent system

of values and moral-ethical principles grounded in the central doctrine of *tawhīd* (the absolute oneness of God). The concept of *tawhīd* fundamentally rejected earlier conceptions of the relationship between creation and society, humanity and God, society and the family, as well as soul and body, thereby generating a radically different paradigm for interpreting existence.

This paradigm laid the foundation for a new system of belief and worship that marked a decisive break with earlier traditions and facilitated the emergence of a comprehensive worldview encompassing cosmology and anthropology, axiology and ethics, as well as politics and economics. The theological doctrine of Islam - fully purified of anthropomorphic and theophanic residues - contributed to the formation of a religious and social community that identified itself as Muslims, that is, those who submit to God (Allah). Consequently, Islam evolved into an integrated religious-spiritual and socio-cultural system encompassing all spheres and manifestations of social life.

This system endowed both individual and collective existence with an intentional orientation previously unknown in historical experience. It established a new hierarchy of values that produced profound transformations within the inner world of individuals. By integrating the life of the individual and society into a unified trajectory, it directed social and spiritual energies toward the formation of a new human community grounded in a *tawhīdic* worldview.

In this regard, L. N. Gumilev observes:

Nevertheless, the dominant factor in the formation of the Arab ethnos (and, in the super-ethnic sense, of the entire Muslim culture) was Islam founded by Muhammad. In its symbolic capacity, Islam became a means of self-identification and the establishment of unity. Alongside the Arab ethnos, within the sphere of super-ethnic culture, multifaceted intellectual creativity developed, leading to the flourishing of science and art, as well as distinctive forms of cultural existence. This represents a model of the formation of a super-ethnos characterized by an outwardly religious-ideological dominant. Such formations have long been known in scholarship: they are sometimes referred to as cultural types and sometimes as civilizations. [8, p. 65].

Thus, it embodies an individual's reconstruction of existence through the lens of «pure essences.» Consequently, religious doctrine constitutes a blueprint for human action directed towards the reorganization and transformation of existence (primarily spiritual and social) predicated upon new ideas and principles. Should religious doctrine facilitate the social cohesion of society and enhance its organizational capacity, thereby fulfilling the aspirations of individuals and society as a collective, it will consequently engender social progress.

For a Muslim, the inception and evolution of his faith is regarded as a miraculous event, remarkable accomplishment of the Prophet's mission, serving as a testament to its authenticity. The advent of such an extraordinary and splendid entity upon the territory of the populace and civilization of Central and Northern Arabia would, even for a skeptic, be perceived as a marvel, if not a miracle, at the very least an astonishing occurrence. This entity, which functioned as a religious community of an exclusively national character, transcended both religious and national boundaries and evidenced its sustainability by evolving into a cultural community, all the while preserving its entitlement to existence and statehood [9, p. 13].

The Islamic civilization emerged during the 7th to 9th centuries AD as a result of the Arab-Muslim conquests, trade and economic interactions. The geographic expansion of the Islamic civilization encompassed ancient, advanced civilizations such as those found in the Mediterranean region, Western and Central Asia. These civilizations constituted the cultural foundation upon which Islamic civilization was constructed. The dissemination of the Islamic civilization extended through Arab and Iranian territories to Northern Eurasia, South and Southeast Asia, China, Africa, and the Balkan Peninsula, which, during that historical period, represented peripheral areas of the Islamic world. In this regard there is need for examination of the historical causes and factors that facilitated rapid expansion of the Islamic civilization across vast regions, alongside the socio-spiritual development of diverse peoples. On initial stage, this seemingly straightforward question necessitates rigorous analysis and profound contemplation. It is inconceivable to comprehend the Islamic civi-

lization without acknowledging spiritual essence of this civilization—Islam. Therefore, in order to grasp profound significance and substance of the Islamic civilization, it is imperative to investigate roots and motivations that led to the emergence and proliferation of the Islamic faith.

In the Islamic perspective, «religion is a celestial edict that directs rational individuals towards virtue and contentment in both this life and the afterlife, facilitated by their own volition» [10, p. 147]. In other terms, religion constitutes the acknowledgment of the divine authority, the comprehension, acceptance, and execution of the benevolent essence of divine decrees and statutes. Religion is transmitted to prophets through the medium of revelation, who subsequently impart the truths unveiled in these revelations to humanity. Furthermore, from the vantage point of social theory, religious convictions and doctrines, akin to any societal phenomenon, emerge from specific social necessities. Religions serve as a reflection of the developmental stage of social existence and collective consciousness.

The distinctive conception of the emergence of Islam is presented in the article "Islam and Nomadic Society" authored by our esteemed compatriot, the a Sanzhar Asfendiyarov, was published in the 1930s. While the perspectives of the Alash citizen regarding the origins of religion are undoubtedly influenced by the prevailing characteristics of that particular period, his logical reasoning, coherence of thought, methodological rigor, and examination of spiritual phenomena within comprehensive social framework are exceedingly noteworthy. Naturally, it poses a challenge to completely concur with the author's assertions concerning Islam and its inception. Nonetheless, we maintain that the Kazakh scholar adeptly elucidated the social prerequisites conducive to the advent of Islam. At this juncture, we shall proceed to scrutinize the aforementioned article of the scholar, S. Asfendiyarov: like other religions, Islam has an expansive history, traversing numerous historical epochs, and it encompasses various definitive layers. The disparity between contemporary Islam and the Islam of the era of Muhammad is as vast as the chasm between earth and sky, with their similarities being remarkably minimal. «Consequently, it is imperative to concentrate not solely on the so-

cio-economic structure within which Islam originated, mode of production that underpinned this structure, and class relations that evolved therein, but also on the trajectory of the history of the Middle East in its entirety, S. Asfendiyarov links the development of religious beliefs to the type of economy present. However, the statement that «magic and magico-religious practices are widespread among nomadic peoples, therefore we often find that nomadic peoples have monotheistic beliefs» [11, p. 8] appears to be inconsistent with reality. The distinction between religious practices and daily customs is less pronounced among nomadic societies when compared to settled communities. Naturally, the emergence of religious doctrines is influenced by the specific circumstances of the time, both from a scientific and religious perspective.

S. Asfendiyarov posits that nomadic livestock herding plays a crucial role in shaping religious beliefs. He notes, "In these regions, the prevalent economy was nomadic agriculture, with 60-70% of Arabia's population being nomadic. There is little doubt that nomadic livestock farming was primary economic activity on the Arabian Peninsula, and to understand the origins of Islam, we must examine the socio-economic dynamics during the 6th-7th centuries AD in Arabia». The Kazakh scholar links the rise of Islam to the crisis faced by nomadic herders and population surge in arid regions. «The challenges surrounding pasture and water access became critical for the survival of Arab tribes, resulting in numerous conflicts and wars. Thus, the foundational issue behind the emergence of Islam is the struggle of nomadic herding tied to population growth and resource scarcities. Overcoming this predicament necessitated either expanding territory or restructuring social frameworks. «The evolution of the nomadic economy prompted a significant movement among the Arabs, reflected in the tenets of Islam. While other influences are evident in the Quran and Arabian religious practices, one must recognize the underlying factors driving the Arab migration beyond just the superficial religious aspects.» [12, p. 17].

The essence of Islam is an absolute belief in God as the Creator. Muslims take pride in the fact that this conviction was conveyed to them through the Prophet Muhammad.

W. Montgomery Watt discusses this notion: «The nomadic Arabs held a belief in their own supremacy over others. One aspect of this pride is intertwined with Islam. Muslims embraced Islam as the truest and most elevated way to worship God. Nevertheless, they refrained from openly declaring these advantages, as doing so would be perceived as a lack of faith. They embodied this belief with steadfastness and deep confidence in their capabilities. The insights of other cultures were welcomed without reservation and were later regarded as authentically Arab. Rather than merely skimming the surface of foreign wisdom and knowledge, the Arabs assimilated it thoroughly. When individuals nurtured in different traditions converted to Islam, they often found themselves contrasting their prior understandings with the teachings of the Quran» [13, p 24-25].

As Dr. Seyyid Muhammad Khatami articulated in his work «Dialogue of Civilizations: The Path to Mutual Understanding», existence of idea is an essential prerequisite for the establishment of civilization. A foundational concept of Islam and Islamic civilization is the notion of tawhid. Allah, the sole Creator of everything, does not restrict the creative essence inherent in human nature. Perhaps it is precisely through this creative endeavor that humanity draws closer to its Creator. The creative essence is not solely reflected in the transformation, development, and enhancement of the social or natural environment (indeed, Islam also regards this as a commendable domain of human endeavor), but this essence is also distinctly apparent in the evolution of human nature itself. Islam aims to harmonize and enrich these two dimensions of human activity. Therefore, an individual's practical efforts, illuminated by their inner world and nourished by spiritual sources, directed towards the external environment, are imbued with profound significance. Nonetheless, the execution of any activity requires regulatory and guiding principles. Such principles in Islam are delineated as permissible and prohibited, halal and haram. Islam, which presents simple yet profound avenues to recognize the True Creator and His decrees in alignment with human reason and understanding, has captivated humanity and begun to spread swiftly.

One crucial domain of human endeavor is

understanding the world crafted by the Creator. Numerous verses in the Quran encourage individuals to contemplate the structuring of the universe. «In the earth are signs for those who are scattered and in yourselves. Do you not see that?» [14, p. 102]. The initial verse of this surah directs human awareness towards external realm, that is, surrounding universe, while the latter invites reflection on one's internal self. The Quran posits that these two dimensions of knowledge are intricately intertwined. It does not provide straightforward answers to daily practical or theoretical scientific inquiries, and that is not its purpose. The essential aspect implies the Quran inspires human action and understanding, acting as a guiding light for such endeavors. The fact that existence is a creation does not impede a quest for knowledge by the seeker. While there were discussions and debates regarding nature and attributes of the Creator and the created during the medieval Arab-Muslim era, they primarily revolved around the methodologies of knowledge and comprehension. The vast majority of Arab-Muslim scholars and philosophers acknowledged the existence of the Creator. Many philosophical concepts were borrowed from other cultures, especially the Greeks. Nevertheless, their scientific and philosophical contributions were reinterpreted through the lens of the Quran and Islamic belief. The Quran embraces reason and faith; both are considered vital traits that enhance one another within an individual. A person devoid of reason is akin to one who is blind, and one lacking faith is like a deaf individual. Reason, when divorced from faith, results in disbelief, while faith without the foundation of reason gives rise to fanaticism. Consequently, to grasp the essence of things and phenomena, they must exist in an inseparable unity. Thus, rationalism is not an alien concept within the Islamic worldview and understanding of reality.

However, human reason, as articulated by al-Farabi, is a potential intellect that is activated by Divine illumination. In his «Treatise on the Origin of Sciences», al-Farabi states: «Only God is above substance and accident» and refers to metaphysics as divine science. Al-Farabi was among pioneering Arab-Muslim thinkers who recognized that methods of cognition vary, yet they need not be mutually exclusive. Dr. Khatami, who deeply

explored this nuanced aspect of al-Farabi's understanding, asserts: «Al-Farabi explicitly claims that to uncover the truth, one must employ spiritual methods aimed at liberating the soul from the constraints of nature. Moreover, the mysticism and Sufism that Al-Farabi engaged with diverge from the obscure and symbolic interpretations of renowned mystics and Sufis. Much like Sharia, Al-Farabi's mysticism also aligns with reason and philosophy» [15, p 104]. If we consider it symbolically, human cognition can be viewed as a zero that aspires towards infinity, yet it remains unable to attain infinity (or, more precisely, it fails to comprehend infinity). «Like any other number, «zero» serves its own purpose. It symbolizes acknowledgment of infinity, which signifies not vanishing, being eternal, and aspiring to reach infinity. At this juncture, poignant lines from the poem of Hakim Abai, «When the Unity is lost, what fate awaits the infinite zero?» resonate. Abai's concepts of «unity» and «zero» encapsulate the essence of existence. The finite existence of humanity represents zero. Why zero? Because one cannot discover the essence and significance of the world within oneself. Should an individual embark on this journey of understanding the world, they will traverse from one condition to another, from cause to effect, and from effect to cause (since it is not surprising that what we perceive as an effect may actually serve as a cause). Therefore, human cognition along this route becomes muddled, unable to escape the labyrinth, that is, the intricate web of understanding. The German philosopher I.Kant claimed that humanity seeks to achieve absolute knowledge rather than merely grasping relative knowledge. However, limited knowledge cannot surpass its boundaries. «Unit» or one, signifies an indivisible wholeness. Simultaneously, one represents the ultimate essence of existence. If we continue to enumerate other numbers alongside one, we will be relying on something that lies beyond our comprehension.

So, one signifies the commencement of infinity. Thanks to one, everything embodies qualities inherent in its true nature. Consequently, Abai's notion of «Oneness» pertains to a singular Creator. The «zero» who acknowledges the «Oneness» understands the essence of existence, and therefore seeks infinity. Infinity safeguards reason from exaggerating its potential and delusions of

grandeur. Nevertheless, comprehension and perception of infinity do not hinder acknowledgment of the Creator's works. In fact, Islam encourages appreciation of the created world, including its objects and phenomena. «The knowledge that a Muslim embraces and aspires to acquire, which journeyed from the East to the West, lacks a definitive beginning and conclusion. Anything that broadens the boundaries of knowledge, eliminates barriers to the intellect's quest for understanding, strengthens the bond between God and human existence, unveils new avenues of knowledge, and empowers an individual to govern the world, harness their own strength, and tap into their hidden abilities and potential is deemed science, which must be studied rigorously and profoundly. A Muslim must contribute to the science» [16, p. 129-130].

Islam's endorsement of science played a significant role in enhancing its status and respect within society, with participation in scientific endeavors regarded as a virtuous act. Eventually, science emerged as a crucial element of Islamic civilization. The synergy between reason and faith, along with esteemed position of science in the Islamic realm, ensured that this civilization was notably advanced compared to others during the Middle Ages. G.M. Kerimov articulates the advancement of science in the Arab-Muslim world in this manner: «By assimilating the accomplishments of other cultures, Muslim scholars attained remarkable breakthroughs in various scientific fields. They established the most sophisticated observatories of their era in Samarkand, Baghdad, Damascus, Cairo, and Cordoba (Andalusia, Spain). In 770, the Muslim scientist Physarius revitalized Ptolemy's astrolabe. Shortly thereafter, al-Khwarizmi introduced concepts of longitude and latitude for the globe. The pioneering efforts in establishing the foundations of scientific knowledge and formulating theoretical frameworks regarding relationship between religion and science reflect advanced state of science among the followers of Islam» [17, p. 107].

Thus, in accordance with Islamic teachings, anything that contradicts human nature and exceeds its bounds is deemed an irrational occurrence. Both individuals and society ought to conduct themselves and exist within confines of rational life principles. The lofty moral standards

and societal values that inspired Muslims during time of the Prophet served as catalysts for emergence of a new civilization. Regardless of ethnicity, background, or social standing, the Quran emerged as the guiding light for the Muslim ummah, illuminating the correct path. This is because Islam, while safeguarding intrinsic worth, honor, and dignity of each person, denounces any form of human degradation. «True faith stems from the awakening of reason, the conviction of the soul, and the voluntary commitment to that belief. Islam elucidates its principles and allows others to familiarize themselves with them. Should they choose, they can consciously embrace the tenets of Islam, and should they prefer otherwise, they may dismiss them» [18, p 29].

“The Prophet Muhammad, inspired by the Quran verses, established foundation for principle of the harmonious coexistence among individuals of differing religious beliefs and actively implemented it. He encouraged his followers to refrain from oppressing adherents of other faiths. During the period of the Islamic state’s development and expansion, this principle became the primary mechanism for managing relationships between the state and religious communities. “Such coexistence and collaboration fostered their advancement, and doctrine of tolerance regarding mutual support and respect for knowledge in the spirit of Islam facilitated the interaction and blending of diverse cultures» [19, p 29].

We aspire that a proper comprehension of these facets of Islam will enhance growth of mutual understanding and dialogue between the Islamic civilization and global community. Indeed, there have been sorrowful chapters in the history of civilizational interactions, but those eras have faded into annals of history and should not overshadow unity and future of humanity.

So, summing up the above thoughts, we can draw the following conclusions:

- rise of Islam is intricately linked to spiritual and moral quests of the humanity during that time. Just before the advent of Islam, the world was in need of a fresh worldview framework to comprehend and structure existence, which subsequently manifested as Islamic teachings. Islam emerged not solely from the social necessities of the nomadic Arab tribes but was also intertwined with aspirations, needs, and interests

of the broader human community. By establishing and nurturing new personal and societal ideals and values, Islam elevated numerous peoples to a higher stage of civilization;

- cornerstone of Islamic knowledge is tawhid, concept of the oneness of God. In Islam, notion of the Creator is stripped of all anthropomorphic traits and attains a transcendent quality. While it exists beyond human comprehension and understanding, God’s creations align with reason and logic. As a result, rationality is distinctly evident in Islam when compared to other faiths. Islamic rationalism is apparent in both scientific inquiry and social organization. The domains of aqeedah and fiqh encompass all facets of individual and societal life, imbuing them with a harmonious essence;

- humanism, tolerance, social justice, and profound respect for science and knowledge serve as foundational pillars and civilizational principles of Islamic culture. These core values and principles facilitated Islam’s emergence from the Arabian Peninsula, evolving into the global historical phenomenon that spread to various regions worldwide. The fusion of Islam with the cultures of the peoples who embraced it led to a civilizational phenomenon described by A.Metz as «Muslim Renaissance».

Before the spread of Islam, the peoples of Central Asia had a long and rich cultural history. The advent of Islam revitalized the deep spiritual strata of these societies and brought about significant transformations in the religious consciousness of the ethnic groups inhabiting the territory of present-day Kazakhstan. Islam fundamentally reshaped their value systems and worldview orientations, integrating previously isolated ethnic communities into the broader currents of world history and incorporating them into a religious community united by shared beliefs and practices. At the same time, although Islam functioned as a universal civilizational framework, it did not negate ethnic particularities. As noted by N. Seitakhmetova and M. Bektenova, religion has historically played a crucial role in shaping the spiritual world of individuals and society within Kazakhstan’s civilizational space. In the cultural history of the Kazakh people, Islam occupies a distinctive place both as a cultural identifier and as an ontological source of moral values. The his-

tory of Islam in Kazakhstan should therefore be understood as a complex and dialogical process that developed within the cultural and linguistic diversity of the region [20].

The ethical and social principles of Islam, including tolerance, respect for human choice, patience, contentment, and repentance, contributed to the widespread acceptance of Islamic religious consciousness among the population. At the same time, the Islamic intellectual tradition—grounded in the unity of faith and knowledge and supported by rational principles reflected in the Qur'an—stimulated the development of Islamic civilization. Marshall Hodgson emphasizes that Muslims applied Qur'anic teachings to all spheres of life, striving to maintain a morally grounded communal existence and continuously adapting their religious understanding to new historical conditions [21].

Medieval Turkic thinkers, while developing the theological ('ilm al-kalām) and Sufi doctrines of Islam, made a significant contribution to the spread and consolidation of Islamic civilization in Central Asia, Kazakhstan, and the Volga region. The legal norms of the Hanafi madhhab played an important role in the development of the legal culture of Turkic peoples. Abū Maṣṣūr al-Māturīdī, who formulated ideas concerning the unity and wisdom of God as well as the human capacity for action, exerted a substantial influence on the development of the rationalist orientation within Islamic theology.

At the same time, Sufism - regarded as Islamic mysticism – emerged as an intellectual and practical movement aimed at overcoming the negative phenomena that had appeared in Islamic society after the prophetic period by reviving the religious experience and moral virtues of the Prophet Muhammad. Despite their methodological and worldview differences, both Sufism and the rationalist school of kalām created the intellectual preconditions and opportunities for the integration of the mentioned regions into the broader sphere of Islamic culture and civilization.

An analysis of these intellectual traditions and their doctrinal characteristics demonstrates that Turkic peoples not only adopted Islam but also made a significant contribution to the systematization and consolidation of its theological and legal foundations.

The recognition and support of Islamic principles for organizing individual and social life by the broader population contributed to the predominance of Islam within the religious pluralism of Central Asia and Kazakhstan. Islam also created the preconditions for the cultural integration of geographically adjacent peoples who adopted it, thereby expanding the civilizational sphere of the Islamic world. The establishment of Islam in the Golden Horde became a significant factor influencing the development of urban culture, national literature, and legal consciousness in Kazakhstan.

Islam provided new impetus for the development of urban culture in Kazakhstan. Research by K. Baipakov demonstrates that medieval cities in Southern Kazakhstan and Zhetysay played a crucial role in the political, economic, cultural, and social life of these regions. Islamic civilization creatively advanced architectural traditions while preserving elements inherited from the Near East, Mesopotamia, North Africa, India, as well as from the ancient Roman and Persian states.

In structuring urban space, Islamic architecture extensively incorporated the construction practices of local populations in the regions where it spread. Special attention was devoted to the construction of mosques as central elements of urban planning. Alongside central congregational mosques, smaller neighborhood mosques were also established within city districts. During the Timurid and Shaybanid periods, mosques and madrasas built in the Iranian or iwan architectural style became widespread in Central Asia, while Ottoman architects employed solutions derived from Byzantine and Armenian traditions in mosque construction.

As noted by T. Kh. Starodub, «The formation of a distinctive Muslim architectural type became an integral part of the development of medieval Islamic civilization. Islamic architectural types were formed on the basis of the experience of previous periods and cultures, as well as the foundations of Muslim religious practice and ideology, moral norms, and aesthetic concepts» [22].

However, it is not an exaggeration to state that the distinctive characteristics of Islamic architecture and the organization of urban space originate from the Qur'an and the Hadith. Islam instructs human beings to treat the natural and

social environment in which they live with the utmost responsibility and to exist in harmony and balance with it. As humans are regarded as the vicegerents (khalifa) of God on earth, they are expected to skillfully organize and shape their spiritual and material space in accordance with the laws of nature.

Therefore, «Islamic architecture can be understood as an architectural space grounded in the Qur'an and the Sunnah of the Prophet» [23, p. 4]

The distinctive character of Islamic architecture is manifested in its spatial organization oriented toward the qibla, in the aesthetic quality of ornamental elements, and in the widespread use of Arabic calligraphy as a symbol of beauty and profound spiritual meaning. Islamic architecture was not merely an expression of the aesthetic preferences of Muslims, but also served as an effective means of fostering a shared religious identity.

The spread of Islam contributed to the emergence of new genres in the oral literature of Turkic peoples and enriched the religious and thematic content of their ethno-folklore. In Kazakh oral literature, the genre of qissa - didactic poems and epics with religious and ethical content—as well as Sufi poetry in the form of hikmet, became widely disseminated. The Turkic tribes inhabiting the territory of present-day Kazakhstan possessed a well-developed oral literary tradition from ancient times. Heroic epics originating from the Orkhon-Yenisei inscriptions, as well as the epics *The Book of Dede Korkut* and *Oghuznama*, ensured the continuity of the historical roots of the Turkic peoples and contributed to the formation of their ethno - cultural consciousness.

The rapid development of political and cultural relations within the Turkic-Islamic world in the 10<sup>th</sup> - 13<sup>th</sup> centuries also had a positive influence on literary development. «With the development of Islam in the Golden Horde, literature also rose to a high level. Whereas earlier mainly folkloric works flourished among nomadic communities, the spiritual transformations of the Golden Horde period stimulated the development of literature in religious genres. These included narratives about the history of the prophets, the lives of the Companions, accounts of the miraculous deeds of saints, romantic epics, as well as the heroic traditions of the Turks reflected in the form of

ghāzī and shahīd narratives and religious-ethical themes. Certain subjects of Islamic creed ('aqida) and jurisprudence (fiqh) were also expressed in poetic form. In particular, the Sufi tradition of describing spiritual states (hāl) and stations (maqām), along with the practice of composing hikmet, became especially widespread» [24, p. 101].

Through literature, the values and moral-ethical principles of Islam, as well as its cosmological and anthropological concepts, became widely disseminated among the population. Literature thus served as a powerful medium for shaping both individual and collective ethical norms.

At the same time, the oral literary traditions nourished by the poetic art of nomadic Bedouins, as well as the shared motifs and thematic continuities present in the folklore of nomadic Turkic tribes, contributed to the establishment of what may be described as «cultural complementarity».

E. S. Seisenbieva, who studied the influence of medieval Turkic literature on nineteenth-century Kazakh literature, notes that «the intellectual foundations of the Sufi worldview of the Kazakh people found expression in the didactic poem *Kutadgu Bilig* by Yusuf Balasaguni» [25, p. 89-90]. According to the author, the traditions of Islamic literature that originated in the medieval period continued to develop in nineteenth-century Kazakh literature.

If literature is regarded both as a reflection of social consciousness and as a primary channel for the transmission of ontological and existential values, it becomes evident that it played a significant role in establishing Islamic religious thought within the culture of the Kazakh people.

The spread of Islam in the Kazakh steppe also paved the way for the development and dissemination of Islamic scholarship and education in medieval urban centers. Professor A. K. Muminov notes that, during the medieval period, Central Asia witnessed intense intellectual debates between the schools of ahl al-ḥadīth and ahl al-ra'y [26, p. 56].

In the religious sphere, competition developed between different schools and madhhabs, and ideological struggles emerged with the aim of influencing public consciousness. The preference for the Hanafi school during the rule of the Karakhanid dynasty continued into the period of the Golden Horde.

As researcher B. Ilesbekov notes, «the Karakhanid authorities significantly contributed to the spread and development of the Hanafi madhhab in the territories under their rule by appointing religious scholars to responsible religious and state positions» [27, p. 17].

As a result of political support, the ahl al-ra'y school developed in harmony with local culture and became established as the main orientation of Islamic scholarship in Central Asia, eventually gaining wide recognition as the region's traditional form of Islam. Professor Sh. Kerim notes that the renowned Islamic scholar Husam alDin alSighnaqi belonged to the fourteenth generation of the scholarly tradition tracing its origins to Abu Hanifa [28, p. 42-43].

Prior to spread of Islam, Central Asian nations possessed a culture and history spanning thousands of years. Islam invigorated these deep-rooted layers of national spirituality. It is not merely that Islam is accommodating of local traditions; although it is regarded as a universal civilizational consciousness, it acknowledges ethnic diversity. The Quran states that the Creator fashioned humanity differently so they could learn from and recognize one another. Furthermore, Islam introduced a new model of political philosophy and governance. Authority was viewed as a divine trust, aimed at establishing a harmonious social order. Islam fostered the advancement of science and arts, recognizing pursuit of knowledge about the world created by God as a human obligation, while also promoting harmony within the world. By adhering to these fundamental principles, Islam evolved into an advanced civilization during the Middle Ages.

The religious and ethical principles of Islam, integrating values of local communities, create fresh paradigms of spiritual and social life, individual actions, and conduct. The ideas of mutual tolerance, respect for individual choice, patience, contentment, and repentance, as expressed in Islam, played a significant role in the dissemination and establishment of Islamic religious awareness among the populace. Islamic scholarship, founded on the inseparable bond between faith and knowledge, along with the principles of reasoning and rationality found in the Quran, provided a renewed impetus for advancement of the Islamic civilization.

## **Conclusion**

Islam, which made its way into Central Asia and Kazakhstan during the 7<sup>th</sup> and 8<sup>th</sup> centuries, has become an essential aspect of both the material and spiritual culture of the Kazakh people, synthesizing and creatively reshaping the beliefs and perspectives of the pre-Islamic Kazakh population, including Tengriism, shamanism, Zoroastrianism, and Buddhism, ultimately evolving into a new faith for the people of Kazakhstan. The dynamics of ethnic group formation and division in the Eurasian steppe during the late Middle Ages, alongside political power crises, stagnation in science and education, and the transition of global trade routes from land to sea, led to a contraction in the cultural space of the Eurasian steppe nomads, who once dominated the Great Silk Road, exposing them to the influences of Chinese-Confucian and Russian-Orthodox civilizations, which became evident in the worldview and artistic expressions of medieval poets. The colonial and Soviet administrative-totalitarian oppression of the Russian Empire restricted the influence of Islam to domestic sphere. The incorporation of Kazakhstan into the Russian and subsequently the Soviet empires significantly affected its civilizational evolution. This pivotal moment, driven by historical necessity, indelibly influenced the ethnoculture and national identity of the Kazakh people. Nevertheless, core values of Islam have enabled the Kazakh people to resist the pressures of Chinese-Confucian and Russian-Orthodox civilizations, allowing them to maintain their distinct civilizational identity, spiritual autonomy, and ethnocultural cohesion. Kazakh culture, upon entering the sphere of Islamic civilization, was enriched with new values while preserving its national characteristics and cultural identity. The theological schools that contributed to the development of Islamic scholarship and education in Kazakhstan continued the tradition of religious learning and enlightenment through the institutional system of madrasas and schools. The Sufi tradition enriched the spiritual world (Lebenswelt) of believers with Islamic values and established a new methodological paradigm for understanding the relationship between the Creator and creation, as well as the nature of the world and human existence.

### Funding

This research was funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. BR24993035).

### References

- 1 Сорокин П.А. Человек. Цивилизация. Общество. - М.: Изд-во Политиздат, 1992. – 542 с.
- 2 Toynbee A.J. Comprehension of History. – Moscow: Iris Press, 2002. – 612 p.
- 3 Шпенглер О. Закат Европы. Очерки морфологии мировой истории. - М.: Мысль, 1993. В 2-х т. - 663 с.
- 4 Оразбаева А.И. Цивилизация кочевников евразийских степей. - Алматы: Дайк-Пресс, 2005. – 309 с.
- 5 Касымжанов К.С. Пространство и время великих традиций. - Алматы: Казах Университеті, 2001. – 283 с.
- 6 Хаким Р. Метаморфозы духа: к вопросу о тюрко-татарской цивилизации. - Казань: ОАО ПИК «Идея-Пресс», 2005. – 300 с.
- 7 Омаров Е. Краткая история казахской цивилизации. - Алматы: Арда, 2005. – 237 с.
- 8 Грюнебаум Г.Э. Классический ислам. Очерки истории. Пер. И.М. Джуря. Предисл. В.В. Наумкина. - Москва: Наука, 1986. – 600 с.
- 9 Сейфеддин Ү. Ислам дiнiндегi ақaid: сенiм. - Алматы, 2008. – 150 б.
- 10 Гумилев Л.Н. Этногенез и биосфера Земли. – Москва: DI-DIK Publishing House, 1993. – 806 с.
- 11 Асфендияров С. Ислам и кочевое хозяйство. Атеист. - 1930. - № 58. - 1 ноября.
- 12 Watt W.M. Influence of Islam on Medieval Europe. – St. Petersburg: Dilya, 2008. – 101 p.
- 13 Montgomery W. The Influence of Islam on Medieval Europe. Edinburgh University Press. 1972. 136p.
- 14 Хатами С.М. Диалог цивилизаций: путь взаимопониманию. - Алматы: Дайк-Пресс, 2002. – 219 с.
- 15 Гүлдерен О.Ф. Ноль в поисках бесконечного (с перспективы тасаввуфа) // Новые грани. - 2007. - № 4. - С. 105.
- 16 al-Ghazali M. Human Rights in Islam. – Moscow: Andalus, 2006. – 168 p.
- 17 Керимов, Г.М. Закон жизни мусульман. Ответы Шариата на проблемы современности. - Санкт-Петербург: Издательство Диля, 2007. – 426 с.
- 18 Zarrinkub A.H. Islamic Civilization. – Moscow: Andalus, 2004. – 29 p.
- 19 Дербисали Абсаттар Қажы. Секуляризм и ислам в Республике Казахстан: совместная деятельность, направленная на миротворчество и гуманизм // Секуляризм и ислам в современном государстве: что их объединяет? Мат-лы междунар. круглого стола. - Алматы: КИСИ при Президенте Республики Казахстан, 2008. – 107 с.
- 20 Сейтахметова Н.Л., Бектенова М.К. К

проблематизации диалога религий как диалога цивилизаций. - 2018.

21 Marshall Hodgson. History of Islam: Islamic Civilization from the Birth to Our Days. - Chicago, University of Chicago Press, 1974. - 545 p.

22 Стародуб Т.Х. Эволюция типов средневековой исламской архитектуры. – Докторская диссертация. – Москва, 2006. – 406 с.

23 Widyastuti N., Nugrahaini F.T. Sustainable Islamic Architecture in Settlements and Their Environment in Surakarta. – 2023.

24 Исахан М., Сатыбалдиева А. Ислам тарихы Қазақстанда. – Нур-Султан: Muftiyat Publishing House, 2021. – 248 б.

25 Seisenbieva E.S. The Exegetical Tradition in Medieval Turkic Literature. – Bulletin of L.N. Gumilyov Eurasian National University, 2023. – No. 3 (144). – 275 p.

26 Муминов А.К. Ханафитский мазхаб в истории Центральной Азии. – Алматы: Spiritual Administration of Muslims of Kazakhstan, 2018. – 111 p.

26 Илсебеков Б. Ғұлама Ахмад ибн Мансұр әл-Испижаби және оның ғылыми мұрасы. – Алматы: Qazaq Publishing House, 2025. – 212 p.

27 Керім Ш. Хусамуддин әс-Сығнақи мектебі. – Алматы: TURAN Publishing House, 2024. – 102 б.

### Transliteration

1 Sorokin P.A. Chelovek. Civilizacija. Obschestvo [Man. Civilization. Society]. - M.: Izd-vo Politizdat', 1992. – 542 s. (in Russ)

2 Toynbee, A.J. Comprehension of History. - Moscow: Iris – Press, 2002. – 612 p.

3 Shpengler O. Zakat Evropy. Oчерki morfologii mirovoi istorii [The Decline of Europe. Essays on the Morphology of World History]. - M.: Mysl', 1993. V 2-kh t. - 663 s. (in Russ).

4 Orazbayeva, A.I. Civilizacija kochevnikov evrazijskih stepej [Civilization of Eurasian Steppe Nomads]. Almaty: Dyke – Press, – 309 p. 2005. – 309s (in Russ).

5 Kasymzhanov K.S. Prostranstvo i vremja velikih tradicii [Space and Time of Great Traditions]. – Almaty: Kazakh Universiteti, 2001. – 283s. (in Russ)

6 Hakim R. Metamorfozy duha voprosu o tjurkotatarskoj civilizacii [Metamorphoses of the Spirit: On the Issue of Turkic–Tatar Civilization.] Kazan': ОАО ПИК «Ideja-Press», 2005. – 300s. (in Russ)

7 Omarov E. Kratkaja istorija kazahskoj civilizacii [A Brief History of Kazakh Civilization]. Almaty: Arda, 2005. – 237s (in Russ).

8 Grünebaum G.E. Klassicheskij islam. Oчерki istorii [Classical Islam: An Essay on the History of Islam]. Translated by I.M. Djura. Foreword by V.V. Naumkina. Moscow: Nauka, 1986. – 600 s. (in Russ)

9 Seyfeddin Y Islam dinindegi aqajd: Senim. [Belief in Islam: Faith]. Almaty, 2008. – 150b. (in Kaz)

10 Gumilev L.N. Etnogenez i biosfera Zemli. [Ethnogenesis and the Biosphere of the Earth]. – Moscow: DI-DIK Publishing House, 1993. – 806 p.

11 Asfendiyarov S. Islam i kochevoe hozjajstvo [Islam and Nomadic Economy]. Atheist, 1930. No. 58, November 1. (in Russ)

12 Watt U.M. Influence of Islam on Medieval Europe. Petersburg: Izd-vo "DILYA", 2008. – 101 p.

13 Montgomery W. The Influence of Islam on Medieval Europe. - Edinburgh University Press, 1972. - 136 p.

Zatov K.A., Adaikhan A.K., Zhaxybayeva A.

14 Khatami S.M. Dialog civilizacii: put' vzaimoponimaniyu [Dialogue of Civilizations: The Way to Mutual Understanding]. Almaty: Dyke – Press, 2002. – 219 p. (in Russ)

15 Gulderen O.F. Nol' v poiskah beskonechnogo (s perspektivy tasavvufa) // Novye grani [Zero in Search of the Infinite from the Perspective of Tasawwuf]. – 2007. – No. 4. – P. 105. (in Russ)

16 al-Ghazali Muhammad. Human Rights in Islam. Moscow: "Andalus", 2006. – 168 p.

17 Kerimov G.M. Zakon zhizni musul'man. Otvety Shariata na problemy sovremennosti [Sharia: The Law of the Life of a Muslim. Sharia's Answer to the Problems of Modernity]. – St. Petersburg: Izdatelstvo Dilya, 2007. – 426 s. (in Russ)

18 Zarrinkub, A.H. Islamic Civilization. – Moscow: "Andalus", 2004. – 29 p.

19 Derbisalu Absattar Qazhi. Sekuljarizm i islam v Respublike Kazahstan: sovmešt'naja dejatel'nost' napravlen'naja na mirotvorčestvo i gumanizm [Secularism and Islam in the Republic of Kazakhstan: Joint Activity Aimed at Peacekeeping and Humanism] // Sekuljarizm i islam v sovremennom gosudarstve: čto ih obedinjaet? Mat-ly mezhdunar. kruglogo stola. – Almaty: KISI under the President of the Republic of Kazakhstan, 2008. – 107 p. (in Russ)

20 Seitakhmetova N.L., Bektenova M.K. K problematizacii dialoga religii kak dialoga tsivilizatsii. [To the problematization of the dialogue of religions as a dialogue of civilization]. – 2018 (in Russ).

21 Marshall Hodgson. History of Islam: Islamic Civilization from the Birth to Our Days. – Chicago, University of Chicago Press, 1974. – 545 p.

22 Starodub T.Kh. Evolyuciya tipov srednevekovoj islamskoj arhitektury [Evolution of Types of Medieval Islamic Architecture]. – Doctoral dissertation. – Moscow, 2006. – 406 s. (in Russ).

23 Widyastuti N., Nugrahaini F.T. Sustainable Islamic Architecture in Settlements and Their Environment in Surakarta. – 2023. .

24 Isakhan M., Satybaldieva A. Islam Tarihy Qazaqstanda [History of Islam in Kazakhstan]. – Nur-Sultan: Muftiyat Publishing House, 2021. – 248 b. (in Kaz).

25 Seisenbieva E.S. The Exegetical Tradition in Medieval Turkic Literature. – Bulletin of L.N. Gumilyov Eurasian National University. – 2023. – No. 3 (144). – 275 p.

26 Muminov A.K. Hanafitskij mazhab v istorii Centralnoj Azii [The Hanafi Madhhab in the History of Central Asia]. – Almaty: Spiritual Administration of Muslims of Kazakhstan, 2018. – 111 p. (in Russ).

27 Ilesbekov B. Ğulama Ahmad ibn Mansur al-İspidjabi jäne onyń ğylymi mürasy [The Scholar Ahmad ibn Mansur al-Isbidjabi and His Scientific Heritage]. – Almaty: Qazaq Publishing House, 2025. – 212 p. (in Kaz).

28 Kerim Sh. Husamuddin as-Syġanaqi mektebi Scholar Husam al-Din al-Sighnaqi. – Almaty: TURAN Publishing House, 2024. –102 b. (in Kaz).

#### INFORMATION ABOUT AUTHORS

<i>Kairat Zatov</i>	Professor, Doctor of Philosophical Sciences, Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan, email: kairat_1966@list.ru, ORCID: 0000-0003-3705-7097
<i>Ainur Adaikhan</i>	PhD student, Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan, email: adaikhan89@mail.ru, ORCID: 0009-0007-4701-6594
<i>Anar Zhaxybayeva</i>	PhD, Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan, email: muslimka12_92@mail.ru, ORCID: 0000-0002-6537-9440
<i>Қайрат Затов</i>	профессор, философия ғылымдарының докторы, Нұр-Мұбарак Египет ислам мәдениеті университеті, Алматы, Қазақстан, email: kairat_1966@list.ru, ORCID: 0000-0003-3705-7097
<i>Айнұр Адайхан</i>	PhD докторант, Нұр-Мұбарак Египет ислам мәдениеті университеті, Алматы, Қазақстан, email: adaikhan89@mail.ru, ORCID: 0009-0007-4701-6594
<i>Анар Жақсыбаева</i>	PhD, Нұр-Мұбарак Египет ислам мәдениеті университеті, Алматы, Қазақстан, email: muslimka12_92@mail.ru, ORCID: 0000-0002-6537-9440
<i>Кайрат Затов</i>	профессор, доктор философских наук, Египетский университет исламской культуры Нур-Мубарак, Алматы, Қазақстан, email: kairat_1966@list.ru, ORCID: 0000-0003-3705-7097
<i>Айнұр Адайхан</i>	PhD докторант, Египетский университет исламской культуры Нур-Мубарак, Алматы, Қазақстан, email: adaikhan89@mail.ru, ORCID: 0009-0007-4701-6594
<i>Анар Жақсыбаева</i>	PhD, Египетский университет исламской культуры Нур-Мубарак, Алматы, Қазақстан, email: muslimka12_92@mail.ru, ORCID: 0000-0002-6537-9440